

The Classical Outlook

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THE "FUNCTIONAL APPROACH"

By W. L. CARR
University of Kentucky

TWENTY-FIVE years ago last summer the American Classical League completed a three-year investigation of the status of Latin and Greek in the secondary schools of the United States and published its findings and recommendations in a *General Report*.

The recommendations in the *Report* were concerned with *objectives* (both ultimate and immediate) which appeared to be valid for pupils in the secondary schools; the *content* of the course, year by year; and *methods*, both general and specific, which, on the basis of the evidence, would seem to be most effective in attaining those objectives which were judged to be valid.

One of the general recommendations made was that the *primary*, immediate objective in the study of Latin should be "the progressive development of power to read and understand Latin." This recommendation seems innocuous enough, until one stops to consider the content and lesson organization of the typical first Latin books of the early part of the present century. They followed pretty much the same pattern, namely, a complete (or partial) paradigm of Latin forms; a *formal* presentation of some principle of syntax; a special lesson vocabulary; then a Latin-to-English translation "exercise" consisting of about a dozen unconnected, often meaningless Latin sentences (which somehow dragged in the forms, syntax, and vocabulary previously presented); and finally an English-to-Latin translation exercise consisting of about the same number and the same kind of English sentences. The type of Latin or English "sentence" which inevitably resulted from the above described order of presentation has long been a subject for jest.

The term "functional," in this article, is used as the opposite of "formal," and the term "functional approach" here harks back to a recommendation of the *General Report* (p. 206), which reads as follows: "We recommend that new words should *first* be met in an enlightening context (oral, written, or printed), and that pupils . . . should be trained to get the meaning of most new words

through intelligent use of the context, with such light as is often thrown upon the meaning by related Latin words and by English derivatives." Similar specific recommendations were made in regard to the "functional" learning of syntax (pp. 217-8) and forms (pp. 228-9).

As I have said above, the recommendation made in the *Report* that the *primary* immediate objective in the study of Latin should be the "progressive development of power to read and comprehend Latin" seemed innocuous enough to teachers and textbook-makers until they undertook seriously to carry out that recommendation. First of all, the recommendation meant that the pupils' effort should be directed toward acquiring *recognition knowledge* of Latin words and forms necessary for *reading* Latin rather than toward *recall* knowledge necessary for *writing* Latin. If power to *read* Latin was to be considered a *primary* objective, teachers would have to give priority to practice in *reading* Latin and not devote so large a proportion of the

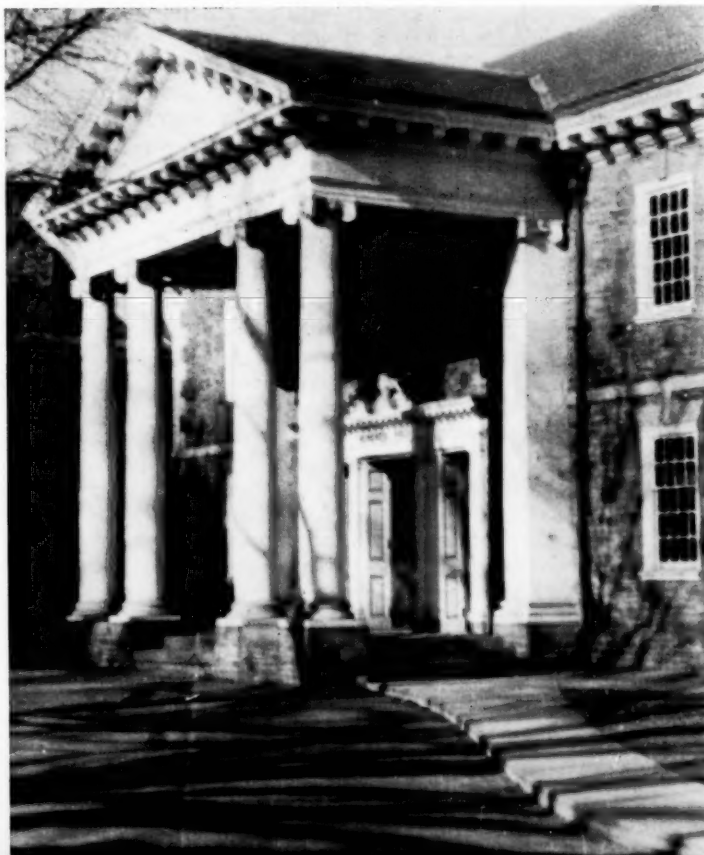
pupils' time and energy to "fixing to get ready to begin to start" to read Latin—which in those days meant to read Caesar's *Gallic War*. Also, to carry out the recommendation meant that textbook-makers would have to give priority to reading Latin by providing a much larger amount of Latin for pupils to read and also by giving practice in *reading* Latin a much more prominent place in the lesson arrangement than they had been giving.

Carrying out these recommendations meant, let me repeat, that authors of textbooks would have to make at least *two* revolutionary changes in the then all but universal organization of teaching material in beginners' textbooks. It meant the substitution of meaningful connected Latin passages for the traditional "exercises" in translating disconnected and meaningless "sentences" from Latin into English, and it called for the placing of these meaningful Latin passages at the beginning of the lesson and the transferring of any discussion of or formal practice on vocabulary, forms,

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Courtesy of Haverford College

Where the Third Latin Institute of the American Classical League Will Be Held, June 15, 16, 17, 1950



or syntax to a later and subordinate position in the lesson.

Carrying out these recommendations also obviously called for the preparation of much, very much, Latin reading material with an easy gradient in vocabulary, forms, and syntax. In the jargon of the teaching profession, it required a change from the grammar-translation method to a reading-grammar method, and changing the Latin textbook for beginners from what was then primarily a *grammar* to what would be primarily a *reader*. In other words, it called for a "functional approach." I am happy to be able to say that almost all of the first-year Latin books published or revised during the past fifteen years have adopted this procedure.

Perhaps I can best illustrate what I mean by the functional approach in a learning situation if I take an example from the realm of sports. Suppose your boy decides that he wants to learn the game of tennis. What would you do first? Wouldn't you take him to a tennis court and put a racket in his hands, even at the risk of having him drive the ball into the net many times and knock it out of the lot many more? Or would you insist that he must first practice in a gymnasium or in the back yard until he achieved a hundred-per-cent mastery in driving the ball within a given space just over a given line on a gymnasium wall or on the back-yard fence? The formal approach just suggested *might* result in producing a tennis champion, but it probably would quite successfully drive the young aspirant to elect some other subject in the sports curriculum. The time might come when the boy himself saw the need for just such perfection of skill, and would be willing to subject himself to long hours of practice in some such formal fashion. But this latter type of drill, however formal, would then possess vitality and validity because it had been motivated by the "functional approach," that is, by actual experience with the game as it is played.

But some one will say that pupils are or can easily be interested in the rote learning of paradigms and rules and word lists. It is true that they can be so interested, and there are in use many effective devices, such as "base-ball games" and other forms of artificial motivation based on competition or rewards, but the fact remains that this type of motivation is artificial and external instead of being vital and convincing. Interest must be *intrinsic*, and not *extrinsic*, if it is to last. Furthermore, this sort of artificial motivation is usually applicable

only to the more formal phases of language study. If, therefore, it bulks too large or is brought into the course at too early a stage, it is very likely to produce in the pupil an attitude toward the language that makes it all but impossible for him to think of it

THE BIRTHDAY OF ROME

According to tradition, the city of Rome was founded by Romulus and Remus on the festival of the Palilia, on April 21, 753 B. C. Why not celebrate Rome's birthday with a special program on April 21? For material, see page 82.

as a *language*, that is, as primarily a vehicle of thought, the printed words of which are arranged in horizontal lines reading from left to right and not in vertical columns.

Furthermore, the "exercises for translation" which usually accompany this type of formal drill do not help much in creating in the pupil the idea that a "sentence" etymologically (and everywhere outside a drill book in a foreign language) means a *thought*.

Another reason why I have long urged the functional method of teaching Latin is a belief that Latin so taught can be made a much more effective instrument in cultivating in the pupil good mental habits than can Latin taught in the traditional way. And I say this in spite of the belief in some quarters that the old, formal way was best, because, even if the pupils didn't learn to "read and understand Latin," they did get excellent training in accuracy and thoroughness in their memorizing of hundreds of Latin forms and dozens of rules of syntax.

I certainly would not depreciate the value to the pupil of acquiring habits of accuracy and thoroughness, but in this none too clearly understood field of general discipline the average teacher is all too prone to place emphasis upon those formal types of practice in accuracy and thoroughness which are the easiest to conduct and the results of which, such as they are, are easiest to test. And the average teacher is all too prone to say that pupils must "know" their vocabulary, forms, and syntax without stopping to think what he means by such a statement or to realize that the method by which his pupils acquire a knowledge of these elements should be consistent with the

use which they are to make of them. Any teacher, if given time enough and patience enough, can teach formally any boy or any girl or any parrot to *say* a given paradigm; but such knowledge, thus formally acquired, might not contribute very much to the obviously important ability to recognize accurately and promptly these same grammatical forms when seen in sentence context and to select the appropriate syntactical function of that form in that context. Forms and their functions are known by the company they keep.

I am not here saying that formal drill on paradigms has *no* value. I am only saying that whatever value it has can best be gained not *before* but *after* the pupil has had actual experience with the forms in their natural setting, that is, in meaningful sentences and paragraphs—and plenty of them. Forms have no value or meaning apart from function, and drill on forms apart from function is comparable to the batting of a tennis ball against a wall, apart from a conscious and purposeful effort to perfect a skill which the pupil himself has found needful in actual experience in playing the game.

It must be admitted that the functional approach takes time—and the early results when measured by traditional tests and standards often seem meager. This apparent lack of results sometimes creates a situation which is a bit hard on parents. Recently a father of a high-school boy, who knew nothing of my own attitude on the question of method, was complaining to me that his son had studied Latin for a month and didn't yet know what a genitive was. I asked the father if *he* did, and he answered promptly, "You bet I do; it's the second one down from the top."

And what shall one say of the functional approach to the learning of vocabulary? In this phase of language work, the formal approach seems to this writer even less defensible than in the learning of forms and syntax. Most words have little or no meaning except in a context, expressed or understood. It seems reasonable, therefore, that they should be learned in context, that is to say, functionally. And yet, if we examine some of the elementary textbooks in Latin still in use, we find explicit directions to the pupil to "learn" the lesson vocabulary before attempting to read or to translate the story or the exercise of that particular lesson. One can easily discover what a given textbook writer considers the proper approach to the learning of vocabulary by noting the position which he gives to the lesson

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vocabulary in relation to the reading material of that lesson. Vocabulary first means the formal approach; reading material first means the functional approach.

Word lists for purposes of review and drill may later have considerable value, but the teacher should never allow himself or his pupils to forget that what is really needed in reading Latin is the ability to take in the meaning of a Latin word *when seen in sentence context*, and not when *detached* from its context. Most words in any language are known by the company they keep.

To sum up: I am an advocate of a functional approach and, as far as is possible in a school situation, of functional methods in *drill* and in *testing* throughout the course, because I feel sure that these methods are more useful in gaining and holding the pupil's interest, in creating in him desirable attitudes toward his Latin, in emphasizing those abilities, knowledges, and skills which are necessary if he is ever to learn to *read* Latin, and in *concurrently* increasing in him those knowledges, abilities, and skills which will also function in his various other school activities and will function in those activities in which he will be engaged throughout his life—long after his study of Latin in school or college has ceased.



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OUR LADY
CONTEMPLATES THE
THREE DAYS' LOSS OF
THE CHILD JESUS

By JOHN K. COLBY
Phillips Academy, Andover, Massachusetts

Paschali illo die
Per terram floridam,
Ducebant omnes viae
In urbem candidam.

Cultores adfuerunt
Sollemni ritui,
Vocemque ediderunt
Iucundo cantui.

Iam turba viatorum
Laetanter prodiit
E templo Iudaeorum,
Domosque rediit.

"Quid me dereliquisti
Lugentem, Iesule?
Quid maestam refugisti,
O dulcis parvule?"

Per triduum maerebam
Festivo tempore,
Et Filium quaerebam
Pertristi pectore.

In templo considebat,
Doctores audiens;
Prudenter exponebat
De Patre diligens.

"Ut Tibi sic absenti
Adesse properem,
Et animo dolenti
Ut Te desiderem."

LETTERS FROM
OUR READERS

ORAL LATIN

Mr. John K. Colby, of Phillips Academy, Andover, Massachusetts, writes:

"In connection with oral Latin in the classroom, here is a small teaching device which I have used with some success in first-year classes: The teacher calls upon one pupil after another to piece together the parts of a Latin sentence which is read by the teacher, one unit at a time, in English. Each pupil starts in Latin at the beginning of the sentence, repeating all the Latin which the preceding pupils have given, and adding the new element assigned to him. Thus a rather long sentence may be built up little by little; for example: 'The daughter. The pretty daughter. The farmer's pretty daughter. The good farmer's pretty daughter. The good farmer's pretty daughter was seen in the woods. The good farmer's pretty daughter was seen in the woods at night,' etc., ad lib. At the end, the entire class has understood the meaning, vocabulary, and syntax of the sentence. With this material in hand, the class is then capable of giving intelligent Latin answers to questions asked in Latin on the content of the sentence.

"I have found this little device an excellent one for keeping a class on its toes. Variations in procedure are innumerable. Results are seen in increased ability on the pupil's part to think in Latin."

THE BIRTHDAY OF ROME

Miss Essie Hill, chairman of the National Committee on Latin Clubs, writes as follows:

"The Latin Club of Trinidad, Colorado, gave a radio program last year on April 21, Rome's birthday; and at the meeting of the club on the same day a birthday cake was cut 'in honor of Rome.' The members also distributed bookmarks on that day to the entire student body.

"In Portage, Wisconsin, last year the birthday of Rome was celebrated by the Latin Club with spirited 'Vici' games. Members of the club wore small colored pennants, with 'Latin Club' printed on them. Each winner in the games was allowed a gold star on his pennant. The games and the pennants gave much publicity to the Latin students, and aroused the curiosity of other pupils in the school."

EASTER

Miss Hill continues:

"The Latin Club of Andrew Lewis High School, Salem, Virginia, in co-operation with the Department of Music, celebrated Easter last year with 'The Life of Christ—A Sacred Easter Pageant.' It was a pageant in three parts, and was both beautiful and impressive."

SPRING

Miss Estella Kyne, chairman of the National Committee on the Junior Classical League, writes as follows:

"Last year the members of the JCL chapter at Connersville, Indiana, brought spring flowers for one week to the library, the principal's office, and the foreign language classrooms."

MORE CLUB ACTIVITIES

Mrs. Pauline Emerson Burton, chairman of the National Committee on Public Relations, writes:

"To promote good public relations, this year our Classical Honor Society, which is a chapter of the Junior Classical League, became an associate member of the Toledo, Ohio, Museum of Art. We shall have an educational trip to the Museum soon, paying special attention to its world-famous collection of ancient glass, and its Pompeian room.

"Our Classical Honor Society invites all students in the Latin Department to partake of its annual banquet and to witness its initiation ceremony. At the banquet, all A students will be presented with certificates.

"At present the pledges of the Classical Honor Society wear a round felt distinction with a white dot in the center, and the associate members wear a plain red felt distinction. These are proudly worn, I am happy to inform you."

A PRELIMINARY CONTEST

Sister M. Bede, of the College of Saint Teresa, Winona, Minnesota, sending in her entries for our Verse-Writing Contest, writes:

"We carried on a preliminary contest here in the whole department, and asked the English faculty to be our judges. The contest was a fine one, and gave the students something to aim at."



WE REGRET

We regret very much two serious typographical errors in our issue of February, 1950. The article entitled "The Oldest Latin Week," on page 52 of that issue, was written by Miss Laura G. Pound, of Duquesne, Pennsylvania; and the article entitled "An Open Letter to an American Boy," on page 53, was written by sister Emily

Joseph, C.S.J., of the College of St. Rose, Albany, N. Y.



LATIN INSTITUTE: 1950

BY MARS M. WESTINGTON

Chairman of the Committee
Hanover College, Hanover, Indiana

THE IDES of June mark the beginning of that period of the year when America's school teachers can exclaim with Catullan joy and anticipation:

Iam laeti studio pedes vigescunt.

For classicists, many roads will then lead to Haverford, Pennsylvania, where the American Classical League will hold its annual Latin Institute June 15, 16 and 17. Participating in the program will be some two dozen classics instructors from fifteen states. This year the League will feature a classical scholar who has attained distinction in his special field—Professor Rhys Carpenter, of Bryn Mawr College. Two bus trips to nearby points of interest will mark a new departure from the traditional type of program.

President Agard will preside at the opening session, at 2:00 p.m. on June 15. After greeting from Haverford College, the following speakers will present the papers indicated: Margaret Short, of Woodrow Wilson High School, Washington, D. C., "Is It Literature or Science That We Teach?"; George A. Land, of Newton High School, Newtonville Mass., "Orgetorix—Just a Footprint on the Sands of Time"; Fred S. Dunham, of the University of Michigan, "Mediocrity and Education"; Bernice Gilmore, of the Haverford (Pa.) High School, "Roman Toys"; Laura B. Voelkel, of the University of Virginia, "Coin Types and Postage Stamps." At the conclusion of the session, League members will be the guests of Haverford College at tea.

The second session will be an informal dinner at 6:00 p.m., with Jonah W. D. Skiles, of the University of Kentucky, presiding. Immediately following the dinner, buses will depart for Philadelphia.

Lillian Gay Berry, of Indiana University, will preside over the evening session, which will be held at 8:00 p.m. in the Fels Planetarium. At this session there will be a special showing of the Planetarium's famous presentation, "Classical Mythology in the Stars." At 9:15 p.m. buses will leave for Haverford. At 10:00 p.m. the Council of the American Classical League will hold its annual business meeting at Haverford College.

On Friday morning, June 16, Van

L. Johnson, of Tufts College, will occupy the chair. Speakers will be as follows: Annabel Horn, of Wesleyan College, Macon, Ga., "Teaching and Testing"; Paul T. Garrett, of Macfarland Junior High School, Washington, D. C., "We Can Walk Only a Little Way Together"; Lois Ashton Larson, of York Community High School, Elmhurst, Ill., "Activities for Students of Latin." The remainder of this session will be devoted to a panel discussion of the topic, "The Professional Preparation of the High-School Latin Teacher." The following members will comprise the panel: Jonah W. D. Skiles, University of Kentucky, Chairman; Fred S. Dunham, University of Michigan; Wilbert L. Carr, University of Kentucky; Ortha L. Wilner, Milwaukee State Teachers College; Emilie Margaret White, Washington (D. C.) Public Schools; A. Pelzer Wagener, College of William and Mary; Florence E. Raanes, The Milne School, State Teachers College, Albany, New York. The presentations by panel members will be followed by discussion from the floor.

The Friday afternoon meeting will be presided over by Emilie Margaret White, of the Washington (D. C.) Public Schools. Walter R. Agard will deliver the annual presidential message. Three speakers will conclude this portion of the session: Lela M. Crawford, of the Westwego (La.) High School, "Their Heritage, Also"; Waldo E. Sweet, of the William Penn Charter School, Germantown, Pa., "Latin without a Dictionary;" and Graves Haydon Thompson of Hampden-Sydney College, Immediate Past President of the Southern Section, CAMWS, "The Tapestry of Time." At 3:15 p.m. buses will leave for Valley Forge under the leadership of Raymond T. Ohl, of Temple University, Philadelphia, Pa.

At the informal dinner to be held at 6:15 p.m., Lillian B. Lawler, of Hunter College, will serve as Master of Ceremonies. The postprandial speaker will be Don Rose, columnist of *The Evening Bulletin* of Philadelphia, who has chosen as his subject "Olim Meminisse Iuvabit."

Franklin B. Krauss, of the Pennsylvania State College, will be in the chair for the evening session. Morris Rosenblum, of Samuel Tilden High School, Brooklyn, N. Y., is to give an illustrated talk on "Glimpses in Color of Ancient Gaul and Italy." After a brief intermission, an illustrated archaeological lecture entitled "Have We Vergil's Portrait?" will be presented

by Professor Rhys Carpenter, of Bryn Mawr College.

The final session of the Institute will begin at 9:00 a.m., Saturday, June 17. Henry C. Montgomery, of Miami University, Oxford, Ohio, will preside. Speakers will be: Lillian B. Lawler, of Hunter College of the City of New York, "CO and You"; Clarence A. Forbes, of The Ohio State University, "Littera Inscripta Manet"; Grace Albright, of Washington Irving High School, Clarksburg, Va., "What's Wrong with Our High Schools?"; Helene Wilson, of the Dearborn (Michigan) High School, "Classroom Techniques"; Wilbert L. Carr, of the University of Kentucky, "The Service Bureau"; Gladys P. Laird, of P. K. Yonge Laboratory School, University of Florida, "The Lighter Side of Latin Teaching."

After the luncheon period, we shall bid a Catullan farewell to our colleagues—

Longe quos simul a domo profectos
Diversae variae viae reportant.

The Committee feels that it has arranged a highly varied program which will prove not only of unusual interest but also of great practical value to classical teachers at all professional levels.

Arrangements for setting up a representative Little Service Bureau are being made by Professor Wilbert L. Carr, Director of the League's Service Bureau. Additional visual material will be on display throughout the sessions.

The round trip to the Fels Planetarium is estimated at 75¢; to Valley Forge, at \$1.00. The admission fee to the Planetarium is 50¢.

Those who were on the Vergilian Cruise in 1930 are planning to meet together at breakfast on Friday morning, June 16.

Meals will be served in the Dining Hall of the College. Other sessions will be held in The Union or Roberts Hall.

A cordial invitation is extended to members of religious orders. Completely separate sections of Lloyd Hall can be reserved for Catholic sisters.

Since a large attendance is expected, it is recommended that reservations be sent in as soon as possible. For information regarding the attractions of the Haverford area, travel directions, and accommodations, our readers are referred to the March issue of THE CLASSICAL OUTLOOK.

THE EMPEROR MARCUS AURELIUS

A Condensation of a Paper
By EDWIN W. BOWEN

Randolph-Macon College

MARCUS AURELIUS was born April 26, 121 A.D. His real name was Marcus Annius Verus. His was a noble family which traced its ancestry back to Numa Pompilius, the second of the early Roman kings, who established the religious rites of the Roman people. So it seems in keeping with the fitness of things that the most pious of the Roman emperors was descended from the founder of the ancient Roman religion. Marcus Aurelius' father was Annius Verus, who, like his grandfather before him, had held high office, the latter having been thrice consul.

On the death of his father, Marcus Aurelius was adopted by his grandfather, Annius Verus. Lucius Verus was adopted at the same time. Hadrian, who was emperor during the early years of Marcus, was much impressed with the noble character of the youth, and advanced him, a mere lad of six years, to the rank of equestrian, and used to call him, facetiously, Verissimus. Two years later, in recognition of the boy's religious *penchant*, he appointed him a member of the ancient Salian priesthood.

Marcus' aunt, Annia Galeria Faustina, was married to Antoninus Pius, who had succeeded Hadrian as emperor. It was quite natural, therefore, that Antoninus Pius, who had no son, should have adopted young Marcus. He conferred upon him the name Marcus Aelius Aurelius Antoninus, the Aelius being from the Hadrian family, and the Aurelius from the family of Antoninus Pius. Marcus was brought up in the royal palace with his aunt and adoptive father, and his education was carefully superintended. But the discipline was rather austere and he lived in Spartan simplicity. Among his teachers was M. Cornelius Fronto, whom the emperor appointed tutor to his adopted sons. Their relations were very cordial and intimate, if we may judge from the letters which they wrote each other and which have come down to us. Young Marcus had other excellent teachers, in rhetoric, law, and philosophy. The school of philosophy which appealed most forcefully to the young prince was Stoicism; and he subscribed in the main to its tenets and doctrines. He expounds his con-

ception of Stoicism in a little book he wrote in Greek, entitled *Ta eis Hauton*, commonly called *Meditations*, *Reflections*, or *Thoughts*. But of this wonderful little book more later on.

Antoninus Pius advanced Marcus, at the age of nineteen, to the consulship. Marcus married Faustina, the daughter of the emperor, to whom he had been betrothed upon his adoption by Antoninus. In 161, when Antoninus died, Marcus Aurelius became emperor at the age of 40. This had been upon the recommendation of Antoninus, with the approval of the Senate. It is significant that, when Antoninus Pius named Marcus as his successor, he made no mention of Lucius Verus, his other adoptive son. It may be presumed that Antoninus Pius felt that Lucius Verus was not qualified to be designated co-ruler. At all events, it is believed that the Senate urged that Marcus Aurelius be made sole emperor. However, Marcus Aurelius, of his own initiative, made Lucius Verus his colleague in the administration of the empire, bestowing upon him the tribunician and proconsular powers and the titles of Caesar and Augustus.

In the very first year of Marcus Aurelius' reign his wife Faustina bore him twins, one of whom was destined to succeed his father as the wicked and notorious emperor Commodus—the unworthy son of a noble sire. Marcus Aurelius came to be the father of thirteen children, only five of whom survived him, and among these only one son, Commodus. The emperor bore the loss of his eight children with Stoic fortitude. His daughter Faustina the younger he betrothed to his colleague, Lucius Verus.

Marcus Aurelius had hardly ascended the throne when the Parthians, under Vologeses III, made war upon the empire, invading Syria. This outbreak of violence was put down in 165. However, when the Roman legions returned from the East, they brought back with them a pestilence which speedily spread over the entire empire. Both soldiers and civilians died by tens of thousands. Some historians estimate that hardly more than half of the populace survived.

Some Teutonic tribes took advantage of the resulting weakened condition of the empire to attack the Roman garrisons on their frontiers, especially in Noricum and Pannonia, while the Sarmatians and Scythians attacked along the Danube. Conspicuous among the Teutonic tribes were the Quadi and the Marcomanni. Marcus Aurelius himself with Lucius Verus set out against these barbarian hordes in 167, and succeeded in bringing the

Marcomanni at least to terms of peace in a few months. Early in 169 Lucius Verus died, leaving Marcus Aurelius sole emperor. In the autumn of that year war broke out again along the Danube and the Rhine. Marcus Aurelius took the field with his army; and for the next three years he lived almost entirely in those regions, having his headquarters at Carnuntum. Fortune crowned his efforts, and he drove the Marcomanni out of Pannonia. He then turned his attention to the Quadi, and in 174 won over them the celebrated victory of the "thundering legion." This famous battle is commemorated on the column of Antoninus, which adorns the Piazza Colonna in Rome to this day.

Hardly had Marcus Aurelius returned to Rome before trouble developed in the East. He immediately set out for the scene of action, only to learn that there had been a rebellion in the Roman garrison under the command of one of his generals, Avidius Cassius, who was in charge of the Eastern provinces. On hearing a false report that the emperor had died, this general proclaimed himself a claimant to the throne, thus starting a revolt of his garrison. Before the emperor arrived, Cassius learned that the emperor was on his way with an army. Suddenly Cassius' followers deserted him, and he was assassinated. When the emperor arrived on the scene, Cassius' head was presented to him. However, the emperor indignantly refused to accept it from the assassins, or even to admit them into his presence. Order was soon restored, and the revolt ended.

On this disturbing mission to the East a sad incident occurred. The wife of the emperor, Faustina, who had accompanied him, was suddenly stricken, and died. Marcus Aurelius returned to Rome with the ashes of his wife, a distressed and sorrowing man; for he really loved Faustina, despite the rumors to the contrary, and she must have loved him, to share in the fortunes of war with him.

On his way back to Rome the emperor passed through Egypt and Syria. When he arrived in Athens he was initiated into the esoteric Eleusinian Mysteries, presumably to avoid offending the Athenians.

In the year after the celebration of his triumph in Rome, Commodus, his only son, and destined to be his successor, was associated with him in the empire, with the title Augustus. In the year 177 the emperor set out for the northern frontier again, to quell trouble with the Teutonic tribes. During this campaign the Germans were defeated overwhelmingly;

but the campaign was to be the last one that Marcus Aurelius was to conduct. Before his return to Rome, he was stricken in camp with some sort of stomach trouble, which proved fatal. The end came either in Lower Pannonia, or more probably at Vin-

CHRISTI IN CRUCE VOX "SITIO"

BY MATHIAS CASIMIR SARBIEWSKI
(1595-1640)

(Ex lib. Epig. CX)

Contributed by Rev. Claude Klarkowski
Quigley Preparatory Seminary, Chicago, Ill.

"Ah sitio," clamas, Princeps pulcher-
rime rerum:

Non habeo pro te dulcia vina, siti.
Tu tamen, "ah sitio," clamas: dabo
pocula, Sponse:

Heu mihi! sed misto pocula felle
dabo.

Haec, mi Sponse, bibe: quaeris cui
forte propines?

Ad me pro mundi, Christe, salute
bibe.

dobona (modern Vienna) on March 17, 180 A.D. His son Commodus was with him. The ashes of the emperor were taken to Rome; there he was deified. Many of the Romans who could afford the cost had a statue or bust of him made and set up among their household gods. With the approval of the Senate, Commodus, who now became emperor, had the famous achievements of Marcus Aurelius engraved on the column set up to his memory. A bronze statue of the emperor, surmounting it, was replaced by a statue of St. Paul, by order of Pope Sixtus the Fifth, about 1590.

It is time now to speak of the character of Marcus Aurelius. Historians are unanimous in agreeing that he was very humane and kind—in short, a good man. He was untiring in his efforts to help those in need and to benefit the Roman people in general. The unceasing wars he had to wage in defense of his empire imposed unusual economic burdens upon the people; and it was greatly against his wishes that taxes had to be increased to meet the rising costs of government. He was a conscientious and just man, and he even ran the risk of alienating his soldiers by refusing to increase their pay, in order to hold down the burden of taxation for the people. Canon Farrar, in his *Seekers after God*, calls him the noblest of

pagan emperors, adding that "he proved that a Roman emperor could live a life of the deepest humility."

Marcus Aurelius' philosophy, as has been said, was expounded in his *Meditations*, a treatise in twelve brief books. He wrote it for his own satisfaction, during the campaign against the Quadi; it was not intended for any eye except his own. It seems fragmentary and rather incoherent, lacking logical sequence. But its chief defects probably resulted from the circumstances of its composition. For it was written on the eve of battles or in the midst of business engagements, as the author could snatch a few leisure moments—circumstances which do not make for calm contemplation and reflection. Thus it seems a rather desultory treatise on Stoicism, altogether informal. The book treats Stoicism as a practical rule of life, and proves its author a practical moralist. The goal of life, according to its teachings, is not happiness in itself, but equanimity, which can be attained only by living in conformity with nature. As a means to this end, man must cultivate the four chief virtues—wisdom, which furnishes the knowledge of good and evil; fortitude, which enables one to bear labor and pain; justice, which gives to every man his due; and temperance, which teaches moderation in all things. The practice of these four cardinal virtues will lead to tranquillity and peace of mind.

But now another feature in Marcus Aurelius' career presses for consideration—his persecution of the Christians. That he permitted Christians to be persecuted is a well attested historical fact. For they were put to death for their faith, in various provinces from Asia to Gaul, and in the imperial city, also. This is all the more difficult to understand, in view of the emperor's high moral character and humanitarian spirit. His hostile attitude to Christianity is an outstanding paradox in his life. During his reign a number of distinguished Christians were executed, because they positively refused to renounce their faith and offer sacrifices to the heathen gods. For example, there was the martyrdom of Papinius and Melito at Sardis, of Speratus and Namphanus in Africa, of Ignatius and Publius in Athens, of Justin in Rome—to mention but a few conspicuous instances of many who died rather than conform to the heathen worship.

Yet it must not be inferred that there was a general persecution of the Christians, such as occurred under Nero and Domitian, when the popular cry was "To the lions with the

Christians!", just to make a Roman holiday. Under Marcus Aurelius, persecution of Christians was a more orderly procedure, done with the sanction of the law. For Marcus Aurelius followed the precedent set by Trajan who, when Pliny the Younger, as recorded in one of his letters, requested instructions on how to proceed against non-conforming Christians, issued his famous Rescript to the effect that Christians must conform to the established religious observances of the empire and, failing this, they should be executed. It is significant that there appeared to spring up a resurgence of persecution toward the end of Marcus Aurelius' reign.

The most satisfactory explanation of Marcus Aurelius' hostile attitude to Christianity is that he was devoted to the empire and to his country, and he conceived the practice and teaching of Christianity to be subversive of the best interests of the State, and as tending to undermine and to bring about the downfall of the government. He believed the Christians, in rejecting the official religion of the empire, brought the gods of the State into disrepute with the people. So he believed it his duty to defend the empire and to require obedience to the laws of religion, as well as all other laws of the State. Thus he justified the persecution of Christianity. This seems plausible and logical reasoning. The emperor conceived that he was doing the gods and his country a service. But it cost a great number of Christians their lives. Thus his persecution of the Christians remains a glaring paradox in the life of a ruler universally recognized as the best of the Roman emperors. Yet he regarded it as serving the best interests of his country.

It may be mentioned in conclusion that Marcus Aurelius established a number of legal reforms. He also deserves credit for his sincere efforts to arrest the declining birth-rate in the empire. His worthy achievements were duly recognized by the Senate and the Roman people alike. As an expression of their appreciation they did him the honor of erecting a bronze statue of him in the Forum, which subsequently was removed to the Capitol, where it still stands.



The fifth annual Northwestern State College Foreign Language Conference will be held on April 28 and 29, 1950, at Natchitoches, Louisiana. The theme of this year's Conference is "Language for Living." The Con-

ference is always attended by teachers from several states.

THE VOICE OF CHRIST UPON THE CROSS I THIRST

Translated by G. Hills, 1646
Contributed by Rev. Claude Klarkowski
Quigley Preparatory Seminary,
Chicago, Ill.

"Alas, I thirst," great King, thou
loude dost grone;

I have no pleasant Wine for thee,
thirst on.

Yet "Oh I thirst," thou cry'st: a cup
to thee,

Woes mee! I'll give: but mixed
with gall't must be.

Drink this, my Spouse: perhaps
thou'lt ask to whom?

To me, O Christ, to th' health of
the world let't come.

BOOK NOTES

A Glossary of Later Latin, to 600 A.D. Compiled by Alexander Souther. Oxford: Clarendon Press, 1949. Pp. xxxii plus 454. \$10.50.

This is a scholarly work of great importance to all students of late and medieval Latin, ecclesiastical Latin, the Romance languages, and medieval history, as well as to lexicographers and linguists. It is intended to serve as a supplement to the new *Oxford Latin Dictionary* (which represents Latin authors down to about 180 A.D.) by setting forth words, meanings, and phrases found in authors from 180 to 600 A.D., but not earlier, so far as is known. The *Glossary* represents the results of fifty years of collection and compilation. In it, words are listed alphabetically, with meanings and, frequently, the first known occurrence of the word in literature, or a reference to some characteristic use of the word and, occasionally, some brief comment. Very few proper names are listed; a noteworthy exception is *Iesus*, under which the compiler has undertaken "to explode once and for all the ingenious but untrue explanations of the IHS abbreviation" (p. iv). For all its richness of content, the book is not bulky. Entries are, in general, very brief, and the double column format

saves space. The volume will fit comfortably upon the scholar's workshelf, and will be a most useful tool to his hand.

—L.B.L.

First Year Latin. By Roy J. Deferrari and Sister Francis Joseph. Milwaukee: The Bruce Publishing Company, 1947. Pp. xvi plus 308. \$2.00
Second Year Latin. By Roy J. Deferrari and Sister Francis Joseph. Milwaukee: The Bruce Publishing Company, 1948. Pp. xi plus 350. \$2.48.

These two volumes belong to a projected four-book set in the Marian Latin Series. As a glance at the contents of these books will show, and indeed as the name of the series would suggest, they are designed for use in Roman Catholic schools. Selections from Ecclesiastical Latin are used in Lessons 23, 36, 49, 61 and 71 of the first book, while in the second book each of the first 14 lessons has at its head a Latin sentence taken from the Litany of the Blessed Virgin or from the Magnificat. Furthermore, all the Latin reading in Part III (pages 205-226) of the second book is taken from the Mass. For the Ecclesiastical Latin, the Italian pronunciation is recommended. For the Classical Latin the Roman pronunciation is indicated.

Except for the Ecclesiastical Latin mentioned above, practically all of the Latin reading material in the two books is based on or taken directly from Caesar's *Gallic War*. In the first book, the basic Latin vocabulary consists of 600 words which were "chosen on the basis of their frequency in Caesar" (p. vi). The avowed purpose of the first book is to prepare the students to read Caesar in the second year and, as the authors themselves say in the Preface (p. v), "no attempt has been made to furnish a large amount of reading material or to describe Roman life and culture." In the lessons of the first book there are only nine brief passages of connected Latin reading, the first of which appears on page 93. These passages together amount to 4 standard (Teubner text) pages. At the end of the book there is added an annotated Latin passage adapted from the *Gallic War* II, 1-6, which is equivalent to only 2 standard pages.

In further opposition to the general trend in recent years, the authors have adopted the grammar-translation method and have put their trust in the formal presentation of grammar and vocabulary and in abundant practice in translating unconnected sentences from and into Latin. Also they include in the first book all the forms and several of the uses of the subjunctive. Word Study finds a place,

but rather a small place, in seven of the 82 lessons and in two of the many supplementary reviews.

In *Second Year Latin* the Classical Latin text consists entirely of selections, with some adaptations, from Caesar's *Gallic War*. These selections, with English summaries of omitted portions, tell the story of Caesar's campaigns against the Helvetians, the Belgians, the Veneti, and Vercingetorix. The Latin text for the Helvetian and Belgian campaigns is broken up into 23 irregular-sized "lessons," almost every one of which contains some additional teaching material; namely, a special vocabulary, a set of comprehension questions, a grammar study, and an exercise in translating unconnected sentences from and into Latin. A very helpful device employed in the text of the Helvetian and Venetan campaigns is the printing of the sentences in "sense lines," with indentations to indicate subordination (colometric reading). Superior figures in the Latin text guide the student to page footnotes.

The two books are of the same format, and the type used is well chosen as to size and face. The illustrations and maps are in black and white only, but they are generally well chosen and attractive in appearance. Each book is adequately provided with a grammatical appendix, a Latin-English and an English-Latin vocabulary, and an index. —W.L.C.

MATERIALS

The Classical Association of the Middle West and South has just issued its 1950 Latin Week Bulletin, *Classical School Days*, under the editorship of Professor Clyde Murley. It is a 16-page folder, abounding in useful material on etymology, Greek and Roman life, literature, etc., which can be used for the class or club as well as for Latin Week. Orders for the pamphlet should be sent to Professor Clyde Murley, 629 Noyes St., Evanston, Illinois. Copies of the 1948 and 1949 Latin Week Bulletins, *The Latin You Speak Today* and *Roman Red-Letter Days*, are also available from Professor Murley. Prices for all three are: 1-24 copies, 10¢ each; 25-99 copies, 7¢ each; 100 or more, 5¢ each.

Professor William M. Seaman, of the Michigan State College, East Lansing, Mich., has a fine collection of 2" by 2" Kodachrome slides, in paper mounts, for sale at 50¢ per slide, whether ordered in sets or separately.

Sets include "Rome and Environs," "The Palatine," "Imperial Fora," "The Roman Forum," "Ostia," "The Villa of Hadrian," "Herculaneum," and "Pompeii." Professor Seaman will send teachers a list of titles upon request.

Volume I, No. 1 of *News and Views for Iowa Latin Teachers*, a neat lithoprinted four-page folder, has just arrived. The Editor is Professor Dorrance S. White, of the University of Iowa, Iowa City. It is a pleasure to welcome this newest "state Latin letter." Persons interested in seeing a copy should communicate with Professor White.

AMERICAN CLASSICAL LEAGUE SERVICE BUREAU

Please do not send cash through the mails. If you send cash and it is lost, we cannot fill your order. Please use stamps, money orders, or checks. The latter should be made payable to the American Classical League. If a personal check is used, please add 5¢ for the bank service charge. If you must defer payment, please pay within 30 days.

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The address of the Service Bureau is Miami University, Oxford, Ohio.

W. L. CARR, Director

The Service Bureau announces the following new or recently revised mimeographs.

- 448. A List of Secondary Latin Textbooks. Revised September 1, 1949. 10¢
- 645. Michael McGee Takes His A.B. Degree. By Ilanon Moon. From THE CLASSICAL OUTLOOK for May, 1948. A penetrating satire on our educational system. 15¢
- 647. Cultural Periods in Ancient Italy. An outline for teaching "background." 5¢
- 648. Latin Address of the Public Orator of Oxford University at the Conferring of the Honorary Degree of Doctor of Civil Law on General Eisenhower. 5¢
- 650. Some Important Events from the Death of Caesar to the Death of Cicero. 20¢
- 651. Some Important Events from the Death of Cicero to the Beginning of the Principate. 15¢
- 652. Parallel Chronological Table for the Lives of Caesar, Cicero, and Pompey. 15¢
- 655. Commonly Used Inflectional

Endings of Nouns. Useful for drill or testing "recognition knowledge" of noun forms. 5¢; in quantities of 25 or more, 3¢ each.

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- 657. A list of Roman Consuls from 77 B.C. to 43 B.C. and Some Important Events in Each Consulship. 10¢
- 658. Official Initiation Ceremony of the Junior Classical League. By Ruth Slater and Louise Foster. 15¢
- 659. A List of Historical Novels Dealing with Classical Themes. Books reported by publishers to be in print on March 1, 1950. 15¢
- 660. The Twilight of the Gods. A playlet in one act. By Louise Lincoln. The Emperor Constantine's spirit appears at a meeting of the Olympian deities and predicts the triumph of Christianity over paganism. 7 boys and 6 girls. 20 minutes. 20¢
- 661. A Latin Story Selected from the Vulgate and Edited with Vocabulary and Notes by Sister Mary Donald, B.V.M. 15¢; in quantities of 10 or more, 10¢ each.

The following items, previously published, are available:

PLAYS IN ENGLISH

Mimeographs

- 87. The Slave Girl. 24 characters, of whom 10 boys and 4 girls have speaking parts. A story of Roman life. 25¢
- 88. In Gallia. 2 boys, 1 girl. Two American students in France try to order a meal. The one who has studied Latin succeeds, the other fails. 15¢
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- 184. The Gifts of Mother Lingua. 3 girls. For very young pupils. Dramatizes the first declension. 15¢
- 193. The Judgment of Paris. 7 characters. 10¢
- 242. A Day Without Latin. 2 boys, 2 girls. A boy tries to live a day without anything that has a name derived from Latin. 10¢
- 480. A Sequel to "A Day Without Latin." 10¢
- 249. Mother Ducere. Large number of characters. A derivative pageant. 10¢
- 271. A Strange Book. 27 characters.

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272. The Schoolboy's Dream. 2 boys. A schoolboy falls asleep, and is visited by Caesar's ghost. 10¢
327. Program for a School Assembly. Contains a play, "What's the Use?" Shows the value of Latin. 64 characters in the whole program. 25¢
356. The Delphic Oracle. Many characters. Three priestesses answer questions put to them by various pupils. 15¢
368. Philemon and Baucis. 3 boys, 1 girl. Jupiter and Mercury are hospitably received by the old couple. 15¢
378. In Honor of Vergil. 11 girls. An American schoolgirl has a conference with the women of whom Vergil wrote. 10¢
383. Juno Tries to Change the Decrees of Fate. 9 boys, 2 girls, and extra characters. An amusing skit in verse on Juno's attempt to destroy Aeneas. 20¢
400. The Spirit of Ancient Rome. 34 or more characters. A derivative pageant. 20¢
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421. The Adventures of Ulysses. 12 boys, 4 girls, and several dancers. In modern, slangy English. 30¢
430. Rome and the Modern World. 4 boys, 7 girls, and extra characters. The influence of Rome on our customs, ideas, and language. 25¢
431. The Conspiracy of Catiline. Many characters. The whole story, in three acts. 25¢
435. In the Ancient Days. 10 boys, 10 girls. Seven scenes showing interesting Roman customs. 25¢
457. A Trial of Catiline. 24 boys, 2 girls. Catiline is tried for treason, in a modern court. 25¢
458. The Trial of Latin Language. 9 characters. "Latin Language" is tried for being old-fashioned. 15¢
460. Five Short Playlets Dealing with the Legends of Early Rome. Many characters. 20¢
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483. A Fountain in Venusia. 2 boys, 3 girls. The boy Horace shows promise as a poet. 20¢
496. He Talked Too Much. 5 boys, extra characters. Horace is annoyed by a persistent bore. 15¢
503. Sabine Moonlight. Many characters and dancers. A Horatian pageant-play, including tableaux from the works of Horace. 25¢
504. Tivoli Mists. 2 boys, and a voice offstage. A burlesque. Horace comes to earth and enjoys the radio, electricity, etc. 15¢
511. How Latin Helps in Other Subjects. 9 boys. 15¢
535. An Interview with the Poet Horace. 2 boys. A newspaper reporter questions Horace. 15¢
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554. Lepidus Celebrates. 4 boys. An incident of the Roman Civil War, in blank verse. 10¢
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603. Cicero versus Catilinam, or Mr. District Attorney. 3 boys. A burlesque skit for club or radio. 15¢
604. They Will Gossip. An amusing skit based on the story of the boy Papirius. For radio, assembly, or club program. Uses 3 boys, 5 girls. 15¢
606. Roamin' with the Romans. A program for club, assembly, or radio. Uses a large number of boys and girls, and a choir. 20¢
608. Sinatra Takes a Bow. A modernization of a Greek dramatic skit written in the third century B.C. Uses 6 girls, 2 boys, and a baby. 20¢
618. Frater Bestiarum, or Viae ad Sapientiam. A Christmas play with music. In Latin and English. 16 or more boys, 1 girl. 40¢
625. As It Really Happened. A burlesque of the Aeneas-Dido story. 1 boy, 2 girls, 10 minutes. 20¢
630. Perseus and the Gorgon's Head. A spectacular play or assembly program, in verse, with directions for costuming and staging. 6 boys, 16 girls, plus extras. 35 minutes. 25¢
635. You're Tied to Latin. Playlet or radio program on the value of Latin. 6 girls, 15 minutes. 20¢
639. All Gaul. A play in two acts, or radio script. In English. A "different" interpretation of the Dumnorix-Diviciacus episode in Caesar's *Commentaries*. 8 boys, plus extras. 40 minutes. 30¢
641. Caesar Crosses the Rubicon. A burlesque. 16 or more boys, 14 or more girls. 12 minutes. 20¢
644. Life with Octavia. A play in English, dealing with the home life of the Romans. 3 boys, 10 girls. 25 minutes. 25¢
649. A Roman Family Comes to Life. 6 boys, 8 girls. 12 minutes. 20¢
- Supplements*
9. Latin Grammar Speaks. 7 boys, 11 girls, extras. A musical comedy, with dances. "Latin Grammar" descends upon a high school student who is mistreating her. 25¢
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231. Exitium Caesaris. 12 boys, 1 girl, several extra characters. The conspiracy against Caesar, and his assassination. 25¢
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624. Io Saturnalia! An easy Latin play for first-semester students. 6 boys, 2 girls, plus extras. 10 minutes. 10¢
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- XXVI. Fortuna Belli. A Latin play for high-school students of Caesar. 16 or more boys, 1 girl. 15¢.
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646. An Ancient Choral Dance. Can be performed by any number of girls or boys. Requires no special ability or dance training. 15¢
653. Pomona: A Puppet Play. 5 puppets. Or may be given as a stage play. 1 girl, 4 boys. 15 minutes. 25¢
654. Persephone: A Puppet Play. 6 puppets. Or may be given as a stage play. 3 girls, 2 boys. 20 minutes. 25¢

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- "On Giving Latin Plays." THE CLASSICAL OUTLOOK for April, 1942. 10¢

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637. An "April Fool" Program for the Classical Club. Taken in part from THE CLASSICAL OUTLOOK for April, 1944. 20¢

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Mimeographs

252. Parts of a Liturgical Play in Latin from the Tenth Century. 10¢
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